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from Gérôme, along with some tolerably stinted praise. The photograph is "The Prisoner,"—a poor Egyptian captive pinioned in a boat and rowed along the Nile, while a man at the stern twitches a guitar under his nose, or rather just over it, for he is lying on his back, and another at the bow sits grimly smoking the pipe of indifference. This work strikes us as no better than the average of Gérôme's pictures, which is placing a decided restriction upon it,—at the same time that, if we add that it is not a bit worse, we give it strong praise. Mr. Hamerton speaks of Gérôme's *heartlessness* in terms in which most observers will agree with him. His pictures are for art very much what the novels of M. Gustave Flaubert are for literature, only decidedly inferior. The question of heartlessness brings Mr. Hamerton to Meissonier, whom he calls heartless too, but without duly setting forth all that he is besides.

The author closes his essay with a photograph from Frère, and another from Toulmouche,—of whom it may be said, that the former paints charming pictures of young girls in the cabins of peasants, and the latter charming pictures of young girls in Paris drawing-rooms. But Frère imparts to his figures all the pathos of peasant life, and Toulmouche all the want of pathos which belongs to fashionable life.

We have already expressed our opinion that the one really great modern painter of France is conspicuous by his absence from this volume. Other admirable artists are absent, concerning whom, by the way, Mr. Hamerton promises at some future time to write, and others indeed are well represented. But not one of these, as we turn over the volume, seems to us to possess the rare distinction of an exquisite genius. We have no wish, however, to speak of them without respect. Such men fill the intervals between genius and genius, and combine to offer an immense tribute to the immeasurable power of culture.

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8. — *The Roman Catholic Church and Free Thought. A Controversy between ARCHBISHOP PURCELL of Cincinnati and THOMAS VICKERS, Minister of the First Congregational Church of the same City.* Cincinnati: R. W. Carroll & Co. 1868. 8vo. pp. 132.

THE world has grown somewhat tired of theological controversy, of which our latter ages have produced so much more than enough. It is a dreary and disheartening thing to see men wrangle over the unessentials of a religion the first great lesson of which teaches them love and peace. Occasionally, however, controversy takes a shape interesting to those outside the narrow limits of sectarian polemics, and of such is

the pamphlet before us. The questions debated in it are rather historical than theological, involving the influence of human institutions over society and man, rather than subtle points of speculation on transubstantiation and original sin. It deals with facts, and not with dogmas; and no one can watch the rapid progress making by the Catholic organization in the United States, without feeling an interest in investigating the policy and tendencies of a Church which must wield a powerful influence in moulding the national character.

The Rev. Mr. Vickers is the pastor of a congregation of Liberal Christians in Cincinnati. We should judge him to be a man who can tolerate anything but intolerance, and this he seems to detest with a holy fervor. Archbishop Purcell is too well known as an earnest and enlightened Catholic prelate to require aught but the mention of his name. The subject of the disputation is, whether the Catholic Church favors and fosters free thought, or whether she persecutes and stifles it. The Archbishop, probably judging of his Church from his own liberal sentiments, and apparently having little accurate knowledge of its history, had the hardihood to affirm that it had always permitted the free exercise of human reason, and that there was nothing in its policy, past or present, that tended to shackle the human understanding. In taking this ground he places himself at the mercy of his antagonist, who remorselessly overthrows his arguments, disproves his assertions, turns his facts back upon him, and, in short, leaves him in as sorry a plight as ever befell a gallant champion of an infallible Church.

Apart, however, from the soundness of their respective views, the two men appear to be unequally matched. Mr. Vickers is a respectable master of logical fence, is sufficiently close in his reasoning, and has evidently made himself thoroughly familiar with his subject, so that he holds his facts with a sure grasp, and is always ready to sustain himself with accurate citations and appropriate proofs. The Archbishop's system of argumentation, on the contrary, is loose-jointed and shambling; he deals largely in generalities, and somewhat more in vituperation than is seemly; and he fails utterly in endeavoring to substantiate his too confident assertions. It is, indeed, refreshing to observe the spirit with which Mr. Vickers pounces down upon every fact adduced by the prelate, gives it a vicious shape, and makes it show that it either means nothing or means something excessively damaging to the cause which it was intended to support. Every witness called for the defence turns state's evidence under the skilful cross-examination of the prosecutor.

Apart, however, from the truth exhibited in these pages, that Catholic sacerdotalism has always been opposed to human progress, there

is a lesson to be learned from the Archbishop's portion of the controversy. From his position in the Church we may safely conclude that he is a man of more than ordinary intellectual vigor, strengthened by careful training. Yet the result of that training, as here exhibited, shows how the reasoning faculties have been stunted, and how the habit of blindly receiving and dogmatically administering faith without examination has led him to consider arrogant assertion to be equivalent to proof. Even his moral sense becomes dulled, when the reputation or interests of the Church are at stake. As she is infallible, the facts which prove her fallibility must be got out of the way; and if garbling and misrepresentation are necessary to accomplish this, the fault lies with the facts, and not with the Archbishop. The same spirit is shown in his pastoral on the Encyclical and Syllabus of December, 1864, a production which he evidently regards with peculiar pride, as he several times refers to it in the course of the controversy, and finally prints it. In this remarkable gloss on those celebrated documents, he sophistically endeavors, sometimes by the *suppressio veri*, and sometimes by the *suggestio falsi*, to render them palatable to an American community. It was doubtless honestly done for his own peace of mind. The Syllabus was the utterance of the representative of Christ, and he had to receive it and to believe in it, but its crude mediævalism was utterly repugnant to his sense of right and liberality of feeling. To reconcile the irreconcilable, therefore, he seems to have sacrificed some of his own convictions, while persuading himself that the words of the Pope meant something very different from their actual and apparent sense. That he intended to deceive his flock we can scarcely believe, and we have no doubt that he succeeded in deceiving himself.

The Archbishop's frame of mind is thus the best evidence of the truth of Mr. Vickers's thesis. In this point of view, perhaps, the rest of the controversy is surplusage; and yet the Congregationalist minister plants his blows with so much vigor, and with such evident relish, that we can safely recommend this racy pamphlet to all who may enjoy an exhibition of intellectual digladiation, as well as to those who may wish to know what are the aims and policy of Latin Christianity. Unfortunately, those who most need the information will probably be the last to seek it.

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9.—*The American Beaver and his Works.* By LEWIS H. MORGAN, Author of "The League of the Iroquois." Philadelphia: Lippincott & Co. 1868. 8vo. pp. 330.

THE beaver is of very ancient lineage. Greek and Roman naturalists and geographers, Pliny, Herodotus, Ælian, and Strabo, have left